

Brethren Evangelist

"One is your Master, even Christ; and all ye are brethren." Matthew 23:8

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¹The University for UNL, University College, Bag
Man in Spanish: When the World Comes Handing; Un-
derstand Politics and the UNL, The Rights Position, The Anti-
socialist Position, Bag.

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The Church _____ J. H. Thomas
The College and the U. S. W. M. _____ J. L. Coffey
Reaching with God and Christening with Him

Walter J. Smith	Mr. H. Kent Smith
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Florida, Florida: Gainesville, Fla.; Lees Ferry, Ariz.; Madison, Ind.; Mill Creek, Va.; Mission, Oregon; Greenville, La.; Channahon, Ind.; Dallas, Texas, etc.

[illegible]

It is important to keep in mind that the greater the number of

The long Old Year who has gone away—
How many will rise in the Spring, I wonder,
Brought to life by the sun of May?

Will the road-creepers, or whiffling hidden
Thief never a day this seems to be,
At the sweet Spring-bells come forth with their
And lead in beauty and bloom for me.

Will the fish, given North's unique harvesting
know?

In bed, she models her hair grown as tight, black and of her skin, and with hands and

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The loveliest bathstubs bloomed and grew :
When the stone hot pots that shifted them up
died.

REF ID: A69708

When the wild winds blow, and a snow-storm is
galled,

It is a (small) set of polynomials $w_i(x)$.
 It is a (small) set of polynomials $w_i(x)$ such that $w_i(x) = 0$ for all x in S .

NOTE: This game played up front of the house, between 10 and 12.

I had a love that was deep as diving,
 And the year to busy and idle hours night,
 And out of a trance will it wake, a ring,
 And, made by me, I am, like a leaf to the storm.

Under the stars fit things are cherished—
Hopes, and dreams, and dreams of race—
Fame that vanished, and trusts that perished,
Mystic sorceries and alien race.

The Old Year quietly slipped his slippers,
And crept in, over and underdressed;
Of a thousand things that he did I wonder

How many will rise at the call of May?
Olive Young Team, with your hands held up
above you.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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Figure 6

Editorial Items

One of the annual prizes given from the Nobel Foundation is given to the person who is judged to have most promoted the cause of peace during the year. The prize for this year was recently awarded to President Roosevelt because of his part in bringing peace between Russia and Japan. He has in turn given the money (nearly \$60,000) to promote the cause of human rights in America. The income from it will help to bring about abolition of labor discrimination, to prevent strikes and promote an understanding between employers. That is a noble use for the cash Nobel wins.

The directors of the Consolidated Tea Company of British India have a plan of sharing profits with their employees which is a good one. The men of temperate habits and good workmanliness are given a dividend amounting to about 7 percent of their wages which is applied on the purchase of preferred stock which they hold on their own. This method encourages good character on the part of their workers and gives them an interest in the company. Some similar moves on the part of the management will lessen the breach between them and the labor.

The Supreme Court has said, "No legislature can bargain away the public health or public morals. The people themselves cannot do it, much less their servants."

After a careful study of the slavery will more one show how it is torn has the right, in Roman unknown or terrible? Or how the United States government has a right to become the figure terrible for slavery? Our country should provide which is necessary.

The Post Office department is considering an increase of postage on second class matter from one to four cents a postal, and increase which would mean that the *Examiner* along with thousands of other papers would either have to increase the subscription price or go out of business. Mr. Corbin, secretary of the Postal Progress League suggests a better way to remedy the financial deficit. He says:

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A noted member was severely denouncing a leading representative of America and in doing so said: "He is honest and fair but he is an idiot." As a preacher he would be greater than Solomon, but that people do not look to such as he for their salvation."¹²

AN ARTICLE upon this subject we are reminded of another sentence which we have just seen in the *Journal* (the theory) has no place in politics. The proposition that this episode of such talk by relegating that concern, despite of the intelligence, to its basic level at home. It might be well for the readers of this paper to remember that the people are awakening and are demanding that their opinions be heard of the type of the man in criticism, and one of the type which has considered everything that is political, and have said out the words of the Gospel to make men, by the truth of faith, discipline. This general conclusion can be in their words to all those in many groups in society, and within particular of the old type around the world in bringing the people up to them.

A. F. Schuchman says that the pouring in of immigrants upon America is greater than the invasion of Rome by the barbarians from the north. One of the greatest problems of the time is to get these immigrants distributed properly. They tend to concentrate in the already overcrowded cities.

American Missions Abroad

The *Evangelist's* First Second Letter to the Consistory

In former letters I have mentioned the missionary work being done by Americans in the Orient, and I deem the subject important enough for an article, in view of the conflicting reports which have been brought forth by tourists. We had an opportunity to investigate the most done by American missionaries in Hawaii, Japan, Korea, China, Singapore, India, Egypt, Palestine and Turkey. We saw representatives of nearly all the churches in the various departments of missionary work, and saw results of our investigations, our interest in foreign missions has been sustained. In Hawaii the missionaries built the foundation for the present civilization in the islands and exerted a most beneficial influence upon the natives.

In Japan the missionary work has spread rapidly and is carried on under fine results. The religious teacher presents the gospel and establishes churches, the school teacher secures an interest in education and establishes schools, the medical missionary, by unselfishly rendering an efficient service, opens the way for both the preacher and the school teacher, while the Young Men's Christian Association and its accompanying organizations, the Young Women's Christian Association, build the church membership into a religious but unsectarian working body. The rapid growth in public instruction has ministered directly the relative importance of the mission schools in Japan, and the spread of the schools of medicine has made the work of the medical missionary less conspicuous, but the religious teacher in Japan has a field which is not surpassed anywhere. The Japanese people are rapidly drifting away from Buddhism, which until recently, was the national faith. Shintoism, which has become the state religion, is not a religion at all, but a reverence for ancestors. Japan maintains a religion, for no nation is likely to avoid decay unless its morals are reinforced by religion. It is not the authority to decide the question, it would need some of the leading ones of each denomination in Japan to present Christianity to the educated Japanese. English is taught in the schools of Japan, and certain speak to the Japanese without the aid of an interpreter. This proposition I tested several times. While it would be an advantage to have persons who could speak the Japanese language, still it is more important that we should send our stated officers, those who can meet the most intelligent of the Japanese upon an equal footing and defend before them the Christian philosophy of life.

Japan is the gateway of the Orient, and is today exerting an influence upon China greater than the combined influence of all the European nations. Western civilization is likely to enter China through Japan. It has, I believe, that the Christian religion, permitted to the Chinese by the Japanese, would spread more rapidly than if permitted in any other way. The Chinese have come to regard Japan as a teacher of thought. More than the Chinese Chinese

students are now at school in Japan, and Japanese teachers are being more and more employed in China. Some of the most earnest Christians whom we met are natives of Japan. At Tokyo, and at Kantonina I was especially impressed with the sincerity and enthusiasm of the Japanese Christians. I could not but recall the lines "What is the thin blade our hearts in Christian love" as I saw men much stronger than I in the face of blood or men or language.

In Seoul, Korea, we found a very successful medical station and a flourishing Young Men's Christian Association. We also learned of numerous Christian congregations.

In China mission work has made great progress, although it has had to bear the brunt of the fight now being made against foreign influence. During the Boxer rebellion there were examples of fanaticism among the Chinese Christians which resulted in the early days of persecution. There were those who acknowledged the truth of their devotion to the Christian faith, and thousands more who did not hesitate to take the part of the white Christian against members of their own race. It takes time to subvert a race, to make an impression upon a great population like the population of China, but the next quarter of a century is likely to see the Christian religion spread more rapidly among the thousands of the Flower Kingdom than it has during the last century.

That our missionaries often make mistakes need not be denied. They are human, and so are the lot of all. A missionary among savages may excite more enmity and discontent than can be made among people of his own race. The wonder is not that missionaries make mistakes, but that they do not make more than are now charged to them. It is even possible that a missionary occasionally goes wrong in the calling—in it strange that this should happen to a missionary almost alone in a world but little sympathetic support where it would not happen to ministers who are surrounded by friends and helped in so great a field would seem almost impossible.

One part of the missionary's work has received some notice, namely—the planting of western fields in the Orient. The daily life of a missionary is not only a constant struggle, but a constant effort, an expenditure of western ways. His manner of dress and his manner of living are noted, and often if he did not say a word, he would make an impression upon those about him. It would be worth while to send Christians to the Orient merely to show the difference and richness of a Christian life here, after all, the example of an upright person living a life of service according to the Christian ideal, is more eloquent than any sermon—it is the consummate argument in favor of our religion.

It is again been suggested by those unkindly to missionary work that missionaries live in too great comfort. This criticism will not bear weight with those who have attempted to live in the Orient upon the salary of a missionary, but even if the missionaries lived more miser-

ably than they do, they would still exert a beneficial influence. As a Christian becomes educated in habits of the manners and customs of the people of other nations, and the home of the missionary gives an opportunity for comparisons. In China there is pauperism, while the missionary has but one wife. In the Chinese home the birth of a son is the occasion for rejoicing; the birth of a daughter an occasion for sorrow; if not actual mourning. In the missionary's home the girl child is as welcome as the boy. The missionary's wife is not only a standing rebuke to the practice of foot-binding, but is a stimulus to the movement now setting in for the education of women.

The Catholic missionaries reach a class which might not be reached by Protestant missionaries, and Protestant missionaries appeal to some who could not be reached by the Catholic missionaries. Each church does its own work in its own way, and the result is better than if either church attempted to follow the example of the other. The ordinary of the priest and his voluntary sacrifice of home and his joys that he may more fully devote himself to religion—these appeal to some, especially to those who have not been impressed with the teaching of the religious teachers of the Orient. There are others, however, who are more impressed with a form of Christianity which does not deny to its ministers the advantages of the family. In other words, the different branches of the Christian church, each pursuing its own way, meet the widely different needs of the East far better than any one church could do it.

Missionary work in the Holy Land has been very slow because the Moslems are nearly all Mohammedans, and it has been found difficult to make headway against this religion. The Mohammedan believe in and of the Old Testament, and regard Christ as a great prophet but claim that Mohammed was a later prophet and a greater one.

Syria, the home of Babylon, is one of the last missionary fields, and great economies attended the Baptist mission, which has its headquarters at Aleppo.

For many years American missionaries have been establishing schools and churches in India. While the field has also been developed by the English missionaries, I was informed that a majority of the Sunday school children are now attending American Sunday schools. It is one of the boldest and most of our country's supremacy in this field work than though showing nothing whatever from India in the way of revelation. It made into India every year for religious and educational purposes almost as much as England does, not withholding the best type English dress something like a hundred millions a year from India.

We found the various departments of Christianity well growing vigorously in India. Medical missionaries are winning the confidence and the affections of the Mohammedans, teachers are bringing increasing thousands to a higher level of intellect and development, and the mis-

known as enlightening to the people why it is that the Christian is sympathetic and benevolent. Simply stated, the medical missionary accepts isolation, the school teacher takes the one whose education has been arrested and provides an education which enables the pupil to use things in their proper relation, while the minister preaches and the philosophy of the efforts of the other two and presents the conception of life which leads both medical missionary and teacher to separate themselves from home and friends and devote themselves to people who are contacted with them only by the printed text which binds each human being to every other.

I shall long remember two meetings which I attended in India. One was held under the auspices of the Y. M. C. A. at Allahabad, one of the centers of the Hindu religion. At the conclusion of my address on Indian areas and addressed me as follows: "Mr. Egan, you can not judge of the influence of Christianity upon our country by the number of church members. The spirit of Christ and the Christian life have made an impression far wider than the church membership would indicate. Tell your people that the Indians are grateful to them for the education and freedom which they have sent among us, and tell them how few there are in number compared with our needs. Send us more, and more your people that we appreciate the benefits we have received from you."

The qualified condemnation of the good work of our missionaries and teachers is entirely deserved. The influence of Christianity upon the Orient is vastly greater than one would think it if church membership was the test. The mission which is given to Eastern that is necessary, and already the Hindu, Parsee and Mohammedan are interfering the methods of the Christian world and establishing schools independent of the government. The education of the boys is proceeding more rapidly than the education of the girls, but the latter is not entirely neglected. One Mohammedan woman, of Bombay, of unusual mental strength and character outlined a plan which she had formed for establishing a school for the women of her religious faith.

The Bombay meeting was in some respects the most remarkable meeting that I ever attended. For Mr. Hall, an American, in pastor of the Methodist church in Bombay. While in Calcutta I received a letter from him asking me to deliver at Bombay, in the church, the last one entitled "The Future of Peace," which I delivered at Tokyo and at Manila. As the time approached for the meeting, he concluded that the church would not be large enough for the audience and arranged to secure the "Town Hall," which accommodates about three thousand people. He was somewhat fearful that this hall would be larger than necessary, but it was the only audience more than he could secure. When the time came for the meeting, the hall was not only filled to overflowing, but the crowd outside was such that it was difficult for us to exit as entrance. On the platform were prominent Hindu, Mohammedan and

Parsee, and representatives of the audience, at least, was made up of non-Christian Indians. For these people formed the more than an hour to a discourse of the Christian religion—delivered so effectively as my audience was interested in my political speech, and when I went from the hall, the people came were moved along the way and crowded in our people chairs during the campaign. The next day I received a letter from one of the young men thanking me for the shining smile with him as I passed out.

In the letters on India I have referred to the Presbyterian college at Allahabad. As Bombay we found a Congregational school for boys and girls and a school for the blind. Education can't be said to be these children of the Indians cared for by American philanthropy and, under the teaching of sympathetic Indians, made more capable of self support and raised to a higher intellectual level than millions who can see. Many of the children taken into these schools are orphan whose parents have died during the famine. When a history might be written of the events of their lives were not so record, and how much education would be this added to those who endeavor to trace the providence of God in the lives of his children as well as in the events of nations.

I have in another article referred to the work of the United Presbyterian in the valley of the Nile. It would be difficult to overestimate the influence which these people Americans have exerted over the Mohammedans of the Province. The government is giving more and more attention to educational matters in Egypt, but the first work was done by the missionaries, and no one can appreciate what this work means who has not had an opportunity to compare the boys and girls in the schools with the children who are growing up in ignorance outside. In Jerusalem the Catholic school for girls most interested in, and I need not add that the Catholic missionaries have in many countries have the first to risk their lives in the spread of the gospel and in the establishment of schools, orphan asylums and hospitals.

In Syria and in Turkey the Americans are next to none. The half a century they have made Syriac headquarters for Syria, and their churches and schools are scattered all over this portion of Asia. At Constantinople also we find a large company of the representatives of the various American churches, and their schools have been built on both sides of the Bosphorus.

Why spend money on foreign missions? If the Orient is large in his history or in his worship of God through other religious forms, why spend his life? These questions may be answered in various ways, but one answer will answer for the purpose of this article. The Christian ideal of life is the highest ideal there is no more beautiful conception of life than that it is an ever-growing thing. There is no true measure of goodness except the Christian measure, namely—service. If this ideal is good enough for America, it is good enough for all the world. If truth mean, no-

counting to personal laws, triumph, then this ideal must triumph over all laws of men, and show man's triumph over lower ideals and it is brought into contact with them? If we are not following a law and making that little of life, it is not a mission to offer him a higher one which will not only multiply his confidence but his happiness as well? If the Christian ideal is worthy to be followed to America, it is worthy to be presented in every land, and experience has shown that it is an ideal capable of being made universal, for it has commanded that it to people of every clime and of every tongue.

But it is said that we must not expect home missions in our need to carry the gospel and its spiritual blessings to foreign shores. This is a familiar objection, but as a rule it is urged by those who do the least for home missions. I think I can see within the truth when I say that the most liberal contributions to foreign missions are also the most liberal contributions to home missions and that those who are so afraid that work at home will be multiplied for work abroad are the very ones who themselves are the least faithful for the work at home. The same spirit which leads one to be generous in the support of those benevolences which are immediately about him, leads him to take an interest in the needy wherever they are found. The same spirit which causes one anxious to have the famine on the Nile known to his neighborhood leads him to desire that the knowledge of this famine and the philosophy which it contains shall be brought to the people of all the world.

There is another answer to those who say that we must confine our efforts to the home field until we have supplied every want and all individual efforts to make (right) improvement of others and to have himself reached perfection, who will be able to aid others? In the effort to help others one often finds some improvement that could come from a selfish contemplation of one's self alone. Some memory which perhaps to extend a helping hand to other helps and it all its people have passed beyond the need of improvement will do nothing for the world. As the contributions to benevolence would be small, indeed, if only those contributed who could do so without sacrifice, so the contributions to the world's advancement would be but slight if only those helped others who were not the mission in need of help.

"Let him who would be the chiefest among you be the servant of all." If this is the measure of national greatness, then our mission in the greatest of all, for its end directions to the world except the contribution made for any other nation. These contributions are made in two ways; first, it contributes through the men and women who have come from other lands to study here, and second, through the men and women who have gone to other lands as preachers and teachers.

I venture the suggestion that it would be worth while to send back schools in the United States where representatives of other nations

could be brought and made acquainted with Christianity and with the limitations which have grown up in Christian society. These could then go among their own people and preach with greater effectiveness than foreigners possibly can.

Next to this comes the education of the native in Christianity established in their own land, and this, of course, is far more expensive. From me to this a year will pay for the board, clothing and tuition of a student in the lower classes of an Oriental Christian college. If the hundreds of thousands of Christians who could without further education one student a year could be induced to contribute money for this purpose, what an impetus would be given to the universal Christianity throughout the Orient! And who will maintain the consistent influence of money that spirit which we remember what has been accomplished by our trained mind-directed by a high and holy purpose? What will India be the good that may be done by these Christians who are preparing themselves for larger work under the instruction of American missionaries and teachers?

Having done otherwise for the Friday of the same nature and for the extension which all are liable to make, it may be said without fear of successful contradiction that the administrators, physicians and teachers who administer themselves to the advancement of India's mission along Christian lines are on high, indeed, as before, so well-meaning, and considering the great difficulty of the work as well as the very great number of men and women to be dealt in any other part of the world.

—Continued.

NEVER NOT FOR AWAY

BY AGNES CHURCH

The Bible exhorts us in the belief that there is a heavenly place somewhere in the world, and that the saints shall be gathered home to that better land. We know not where it is, but by giving ears to the inspiration we can learn in this as to what it is. We sometimes hear we are in the way and picture to ourselves the glories, the holocausts, the happiness.

"That beautiful land, in my dreams and dreams the bright ether walls I can see. Tell I might but climb the wide intercession between that life and me."

But this is not the path between. There is a heaven that is not far away. We need not wait until death to enter on the enjoyment of the heavenly life. The ideal thing then we should enjoy in heaven we may enjoy here, the peace of God that passeth all understanding, the heaven that is just, but here we may "rejoice with joy unspeakable and full of glory." There is righteousness in heaven, but "the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." There is love in heaven, but "the love of God is shed abroad in our hearts by the Holy Spirit." Christ is in heaven, but "Christ who dwells in your hearts by faith." Here without the love of Christ, were transported to that

heavenly place it would not be heaven to him and he would not enjoy it.

Heaven must come to us as we cannot enter into the kingdom of heaven. We have heard people say:

"In my inner vision there, on the page bright and holy,
In the book of the kingdom, in my name written—
Omniscient?"

The answer to that question is found in the heart. If the name of Christ is written in thy heart then my name is written in thy heart. If thou art in the throne of my heart, then I am prepared to sit on the throne of his glory. If thy kingdom is established within me, then I am made sure to be a partaker of the inheritance of the saints in light.

—Christian Science Monitor.

THE WAY TO HEAVEN

BY A. A. BROWN

The Christian is professedly a pilgrim, a pilgrim on his way to glory. He is making a better country, a heavenly one, where peace, joy and love reign, where selfishness and impurities will be known no more.

In John 14:1 Jesus says, "I am the way." He further says, "Ye shall know the truth and the truth shall make you free." Much is implied in these quotations, more I fear than many professing Christians realize or understand. It has been said, "There are but three prophecies to be well understood to render one efficient in the truth: first, who God is, second, who man is, the language between the two." The Holy Scriptures define God as a Spirit, as Love, as Wisdom, as omnipotent, as good, etc. Not that He has these attributes, but that He is absolutely these. Hence the necessity of a careful study of the Word of God in order to be profited by it. It means more than the occasional reading of the Scriptures, but like the study of philosophy or any of the branches of learning time and application are required.

"Bless the way," Christ is the manifestation of God to man—"God with us." He reveals the image of God in visible to us, and presents to us in his life a message revealing heaven as a world of happiness and rest.

"He brought life and immortality to light by his Son." He speaks of it in most familiar terms, calls it His Father's house, the place of many mansions. We can have but a limited conception of such a description. Its purity is also revealed in connection with its celestial glory. How magnificent must the imperial palace of Jehovah be! Christ seated beside Him on the throne with all wise counselors in His coronation. Thus declaration gives us some knowledge of what God is and what His purpose for man—"who shall know the truth and whom the truth shall make free."

Philip asked Jesus, "What is truth?" and Jesus said that time in the present it has been the question for all inquiring minds. "I am the truth, the life," so said in the way—"The truth and we'll have here the world that I should have witness unto the truth. Every man that is of the truth loveth my voice."

"The truth shall make you free"—then

what? Freedom and living life harmony, liberty, happiness, and peace with God. Man naturally is away from God, but endowed with divine powers to be unified and to respond into harmony and union with God. Hence any line of teaching that does not tend to this development is not truth, and is not leading heavenward. Any teaching that encourages doubts or hesitations is not the genuine idea. God is love, and man created in His own image is equally susceptible. "We love Him because He first loved us." Perfect love casteth out fear. "Your faith is sound." The thing above all else is to get rid of fear, and perfect love is the effective antidote.

Our time on heaven ought not to be an endgame; then heaven will be my death abode. The truth is to make us free, give us liberty and freedom, and we know it. Paul could say, "I know in whom I have believed," John says, "We know we have passed from death unto life." Christ is the way because he only one under the title to the possession of heaven. Heaven is our inheritance, and we become heirs through the justifying grace of Jesus Christ, through his mediatorial work we become the sons of God and joint heirs with Jesus Christ. We must be made sure for heaven, and this can be done only by the cleansing power of his atoning blood, then the sanctifying influence of the Holy Spirit. Then we become partakers of the divine nature and capable of participating in the glorification of heaven.

"I am the way." There is but one God and one Mediator between God and man, the Man Christ Jesus. Then Jesus Christ there is heaven for all. He is the way of heaven and all who will accept it and come to God there live.

"Jesus my Lord thou only art,
Believe me toward you,
Oh clear my heart and keep my feet
From the mortal day."

—Reverend Catherine.

THE GREAT GIBNET COMES

"Within the gibnet mazed there passed his pain.

A bigger dreamer, by the driving rain,
He pulled him from the many dream
And gave him more for his broken head.
The bigger want and there came more
The face with the life of sorrow more
A world of Sappho bowed his back.
And she was spent with the wrath and rest,
He gave her his love and showed her his head
As the last but way on the way road
There in his dream came a life of life,
Love and effort in the world as well,
In the dark night world. Cautious it up,
He gave it the milk in the world big map,
And all it turns to its mother's arms,
That of the meat of the world's sorrow.

"The day went down in the autumn west,
And with it the hope of the human dream.
And Conrad sighed as the world turned gray,
"Why is it, Lord, that you feel doing
And you forget that this was the day?"
Then with it the storm a Voice he heard
"Lift up your head, for I have my word
There thou I come to you friendly down;
There thou my shadow now on your face,
I was the light with folded feet;
I was the woman you gave to me;
I was the children the human heart."

—Katherine Matthews in *Colony*

BEFORE IT IS TOO LATE

If you're a gray-haired mother
In the old home the swing—
Sit down and write the letter
You put off from day to day,
Don't wait until the third stage,
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you're a teacher message
On a living word to say,
Don't wait till you forget it,
But whisper it today,
Who knows what better message
May haunt you if you wait—
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown—
Tomorrow is a mystery,
Today is all our own.
The chance that fortune leads to us
May vanish while we wait,
So spend your life's short hours
Before it is too late.

The tender words unspoken,
The letters never sent,
The long forgotten messages,
The words of love unspoken,
For those some hearts are breaking,
For those some loved ones wait—
Remember them that you care for them
Before it is too late.

—Life Childeville Series.

WHAT HAVE I DONE?

Jack was a good boy and a prime favorite
with teachers and school fellows—such a will-
ing, good-natured fellow, and such a laborer
in his class, never stirring his work. One day he
had a black mark to mark out, and was hand-
ling his ruler to it, when "Whack!" came the
case over his back.

"Hey, ah," exclaimed Jack, "what's that for?"
"Nothing in particular, my boy," said the
master, with another whack, and then another,
while he stood smiling at Jack and began to
relate.

Jack sprang up. "Sir, it's not fair not to tell
me what I've done wrong," said he.
"You've done nothing wrong," said some
other teacher while with the case.

By this time the whole class were on their
feet, and rebellion seemed ready, when the
stenographer came. "Keep your seats!" and
swiftly the boys sat down. As seemed to
think the teacher had gone mad. Jack remem-
bered his seat with bounding face and smarting
cheeks. Presently the teacher said pleasi-
antly: "I saw you driving your father's horse
well out yesterday, Jack, and was so sorry you
had such a wretched home to drive to."

Jack started out. "Our father's best fellow
in the place, sir."

"Ah!" then he was laughing, I suppose, yesterday,"
said the master.

"But he," said Jack, smiling. His shoulders
were bad enough to hold? Jack to Jack's class-

ed was more than he could stand. "He's as
splendid and willing a little fellow as there is
in the district. He never shirks work."

"To, so," said the master. "Well, I saw you
yesterday, Jack, and I really thought your little
home was going to be the top, when you showed
and showed him with your whip. He shook
his head, when that you went again, and I
saw Jack fairly turn his head to look at you,
such as you did when you asked me why I
gave you the case out, but you gave him some
more cuts with the whip, and he had a
fair bout and was doing his level best. You
own to it a willing fellow, always doing his
best, so I thought, Jack, that you might be
content for me to treat you, my good, obedient
pupil, who always tries to please me, in just
the same way. Fair play all around, Jack, ah?"

Jack dropped his face on his hands down to
the desk, and he fairly shook with restrained
sorrowful tears he was—there he stood up.

"I understand your treatment, sir, and I dis-
serve it. I used the whip without thinking
about it, and it's quite fair that I should have
a taste of what I gave our fine little Bob. I'll
give him the same when I go home."

"Well done, Jack. Shame loads. Go on
with your lesson, here," said the teacher.

"And I'll remember my lesson, sir," said
Jack, with a sad look on his shoulders;
"but it's fair play all round!"

—Four Paved Friends.

ALONE WITH GOD

Alone with God, alone with God.
How sweet, how calm, how blessed is the
time
The soul doth meet with spread wings
out to the throne,
Resurrected by the presence, glorious,
solitude,
Which in dark loneliness used to make his
life

Then I may be forever alone to God.
Alone with God, alone with God.
The selfish, gliding world is gone from
sight,
The breath is hushed, the heart is still-
ed, for now
The sweet chambers open to the light;
The Spirit's words and we humbly hear—
How contrite is the soul before his God

Alone with God, alone with God
Overwhelmed in humility and love,
The will, small, yields back, but the soul
look up.
Forgiven, cleansed and strengthened
from above
We eagerly resolve the Master's step
And leave his life to men, abiding still
with God.

LESSONS FROM LIFE IN A GREAT CITY

BY R. B. NORMAN

A beautiful act. For some time there has
been a very checked, smiling little maid, who

society every morning would stop to buy in a
stall of apples, oranges, nuts, pickles, etc., for
"cents," often spending as much as ten cents.
Thanksgiving day had been suggested by the
teachers as a good time for the parents who
could afford to do so, to gladden the hearts of
the worthy group by giving them apples,
which the children could bring to school with
them, and a committee of teachers would see
to their being properly distributed.

Thanksgiving morning along came our little
maid. Stopping up to where she happened to be
at the time she said, "Mrs. E. how much is
Mother's Good?" "Ten cents, my dear,"
was replied. "Well you may give me a pack-
age," she said. Taking up the package she
looked it over thoughtfully for a moment.
"How many little bits will it make Mrs. Rob-
erts for a poor family?" "Oh, quite a good
many when it is a very large one." "You
don't think that there is anything that I could
buy that would be better for you?" she asked.
"No there is nothing so beautiful, so comfort-
ing and at the same time so cheap." "Well, I
think you may give me another one," she said.
"Wig Girls," said one of the girls with her,
"you won't spend your money too, will you?"
You won't waste anything for yourself? With
a smile she looked at the ten cents and said,
"Nothing doing in the way of houses today
girls," and passed out. Who could fail to ad-
mire a girl like that? The girls said nothing
but that little girl had nothing—but they were
that for once they could not show her "gratitude."

What a lesson for you, old man, I think. Not
often do you give all it wants, and you have
taken credit to yourself for giving a little, out
of your plenty, but money it was the giving of
what you did not want. Then I take a second
look, like this—possibly there might be one
other person like you that might be rewarded
if they and this little story.

The Church

BY R. B. NORMAN

The Christian church in its origin and
history is widely different from every other form
of organized society coming down to us out of
the past as no other organization has or can
have. Its history is fraught with the blessed
memory of virtue and righteousness, of suc-
cessful living and triumphant dying. The
church has always been the center of the
world, the basis of society, the prop of
government and the source of comfort to man.
Other organizations may fail, but the church
is secure. Multitudes of thousands of godly
men and women have held down their lives gladly
in defense of its principles—they died gloriously
at the stake and on the scaffold, but the church
lives on the permanence and security of its
mission is in the Lord's abiding presence. "So,
I see with you always even unto the end of
the world." There have been dark days and per-
ils close to the church. Tempests of in-
iquity, withering blasts from the very pit have
been hurled and howled around it, but it has
only weathered every storm and it remains
but little from what severe opposition in the

Brethren Evangelist

Address all communications for publication to the Editor, Correspondence written in the business of the Brethren, such as contributions, changes of address, etc., should be addressed to the Publisher, Brethren Publishing Board, Jackson, Ohio. Forward to the publisher, Ohio, post office at Cincinnati and mailer.

Does the credit on your "Evangelist" address label read "Dec. 28-1" if so, your subscription has expired, and you will receive a great favor by an immediate renewal.

Work and Workers

The Editor is spending Christmas week with his father, H. E. Taylor of Fairbairn, Minn., who is falling in health.

The article on "American Missions Abroad" is published at the request of a number of Brethren and by the special permission of the Committee. It is a strong defense of foreign mission work and deserves careful study.

Send the article by Brother Tompkins, and be strengthened by your devotion to the church.

Such letters as the following make the magazine better: "Dear Sir: I don't want that work and send you what I get for it. We can't do without the Evangelist."

Brother K. W. Jennings is now in Nashville, Tenn., the Events at Rome, North. He promises an every Sunday and at the last service he joined in singing two choruses. He writes that he hopes later to be able to make school work in foreign colleges. He is loyal and content in his work for the church.

In the article from Oak Hill, W. Va., published in last week's issue of the Evangelist, the writer (meaning of the correspondence) wrote me to say: "It was not intended by both the old and new members, only five or six of the new members being present." It should have appeared with the word absent instead.

TO THE NEW AND OLD

We wish to have more letters from the boys and girls to the Evangelist. As an inducement to do this best we will give a copy of Pioneer's Program, paper bound, to the boy or girl who sends the last letter during January read in little questions or puzzles, half of your January number, or anything that will be of interest to other boys and girls. Let some other person help you to get your spelling all right, and we how fast you can be in writing.

QUALIFIED MEMBERS

One of our isolated members, brother H. E. Lehman of Shoshone, Arizona, sent to us for the January issue. I will not hesitate members would keep up their interest in this way there would be many new Brethren churches planted.

Another isolated member, brother D. W. Campbell of Sandusky, Ohio, is in a large class of men in Bible study, led by a Brethren pastor. Recently when John H. was up for study

he was given an opportunity to explain at length the position of the Brethren, and did so with great effect. He had prepared himself and aptly made known our doctrine. Thus to another way in which isolated members can work.

Had a good isolated member, whose name we will not give, writes, "Please stop the Evangelist as there are no other Brethren here and I have joined the Baptist church." We fear there are really such as this last. While there is no objection to working for Christ wherever we are, yet there is no necessity for discontinuing the Evangelist or severing connection with the Brethren. Our principles are worth standing for anywhere.

"BAPTIST" OR "EPHRAIM"

The Baptist convention at Richmond, Va., a month ago decided to sever relations with the American Bible Society in its work in distributing Bibles among the heathen, because the latter Bible upon translating the word "baptize" into the Arabic language by which that word is sprinkled.

It is very unfortunate that such a thing should be as there should be but one Bible given to the heathen. But the Baptists have the best of the argument. The evidence is simply overwhelming that the meaning of the Greek word is "to dip," and the history of apostolic baptism abundantly confirms this. If the American Bible Society believes in sprinkling it should produce the arguments in a different way and not seek to promote that perversion of baptism by a palpable misstatement of one of the most important words in the Bible.

If they misstate sprinkling is dip they will have trouble with such passages as, "His shirt dipped with me in the river" (Mark 14:72) and the same word, baptize, as he was in Mark 16:16. Imagine the confusion. "He that sprinkles with me in baptism." In any many cases to translate the word baptize is most abused, but it is no less the translation, "dip" or "immerse" spoil the sense of the passage.

Unity is to be prized for and greatly desired, but even unity may not be purchased at the price of truth.

CONSIDERING COLLEGE

The high schools of many states are crowded with several fraternities which seek to inculcate the Greek letter fraternities of the colleges and universities. They are bad enough there but are even worse among the youth of the "smart age" in the preparatory schools. The school boards are everywhere trying to eliminate them and the Supreme Court of the state of Washington recently upheld the efforts of a school board to punish people who refused to obey orders prohibiting such fraternities. The court declared that the evidence overwhelmingly proved that such secret societies tend to destroy discipline and scholarship and that therefore the school board has a right to suppress them.

Brethren parents who send their children to other schools than their own because they are "smarter" or have more facilities, should be interested in the following item from the daily paper: "The faculty of the University of Wisconsin decided to limit the price of admission to the latter 'sports,' the social event of the school year, to \$5 a couple, which is a reduction of one-half the price charged heretofore. This action of the faculty is taken to make the 'sports' more democratic and less expensive. In order to prevent the likelihood from being created the number of tickets is to be limited to 100, and the members of the junior and senior classes are to be supplied before the other students."

It is little wonder that young people want to make schools less attractive in the church and student home with less facilities.

THE EVANGELIST FOR 1907

Readers of the Evangelist will be glad to know that there are a number of good features coming in the eighth paper for 1907.

Dr. J. D. McFadden has not been able to write as much of recent years, but those who know him know that whatever he writes is always interesting. He has promised several series of articles which are about ready.

One of our best contributors was "discovered" only last year. His list has been a number of the Brethren which more than several years, but has already written a number of splendid articles and stories. Sister Martha O'Rourke has promised to write short stories and a serial which will soon begin.

Brother Louis Burman has also promised to contribute his notes on the Christian Brethren Tapes. These notes are appreciated more and more, but yet not as much as they should be. Besides all over the Brethren should see them in their meetings, and report to the C. B. World only for such supplementary help as they wish. In places where there is no Brethren center these help can be used in the proper meeting if desired, and not lost, studied as before.

The book Notes will also be continued by Mrs. Taylor and the help on the Prayer Meeting tapes, which are adapted. The notes tapes will be published in the November. Additionally, there will also be a series of articles continuing through the year on doctrine, which will include a thorough discussion of the millennium.

It is a magnificent demand this series will be published in book form. The church needs a more comprehensive work on doctrine than any yet published.

We have the promise of many of our leading workers that they will contribute, and we may expect some important a finished from brother W. J. H. Burman, Laurens from Life from H. E. Roberts, Points on Tithing by Brother H. H. and on syndicates on various subjects of interest.

The past year has brought forth a number of our contributors and the year ahead will bring out more.

We hope to be rather reliable sources in the paper which will come as a surprise. Suggestions from readers as to how the paper may be improved are always welcome, and help from all is expected. There are still some papers who never write a line except to report deaths or marriages or accidents, and still some others who might be helpful without too many words. We hope to see more varied letters drop up during 1907.

Compared with other religious societies the Brethren contain a very high percent of English matter but we wish to make it still better. The readers must help.

Agents' supplies have been sent out and bundles of subscription copies with the end of the year. Now is the time to renew your subscription. Do not miss any of the numbers with continued articles.

WHICH THE WORLD CANNOT RECEIVE

John 14:19 "The spirit of truth whom the world cannot receive because it sees him not neither knoweth him, but ye know him for he abideth with you and shall be in you."

The Holy Spirit is in the world searching men of sin, of righteousness and of judgment, but the world cannot receive him. Why?

The world is bent upon the things of this life. Men are a group of men to be deceived. They are telling dirty stories, swelling the churches, reading God and man, swelling down the pages of the missionaries to disobedience. The Holy Spirit would have to work a miracle to awaken their dull consciences to his presence. They cannot receive him. They are too gross and carnal.

One might as well try to baptize using a gall lance as to make the unconverted world understand the things of God.

The only thing to do is to first call men to repentance. They must leave from their sin and view of it. In the old days in the school of Christ said they have learned of him before they can know the problems of the Spirit.

THE NEGRO PROBLEM

An esteemed brother from the north writes as follows: "Now addressed in the States, more in the Negro problem was an object, reflection on the north. I wish the Lord would increase and damp the best intentions, onto the Southern towns so that you people can get hold of a few facts about the problem. I have organized a society for the purpose of obtaining a million of them annually in the northern west. How easily will it stand like?

We are sure to be rebuffed unjustly upon the north but still some just have we did as in opposing them as not being a good representation of the south.

We wish to say that we have lived for a time in a part of the south and have been intimately associated with many whose names are in the world, so that we know a little of conditions there, but of course not enough to be able to make more than a few general principles. One of them we tried to express in our former editorial, namely, that at the date of the church, our people, such as well as north, in fact the negro is a more real than slavery. He did not mean

him as an individual, was brought here and made to labor as a slave. The white man, from having him as a slave neighbor are a part of the penalty for that wrong, and must be borne. If they are morally and morally disposed, as the mass of them undoubtedly are, that is so much that can be expected from their position history, for which they are not to blame. If it is right to send missionaries to the frontier, and it is, how much more is it right to do everything possible to clean the thousands of this sin from the north? The spirit that made slaves of the negro would now keep him in personal degradation, but that is not the spirit of Christ. More hopeful people than the negro is to be found wonderfully transformed by the Gospel, and it is not only our duty, but our privilege, to take up this "White Man's Burden" and bear our share of it. If the north made a million black immigrants to the north every year we should need that the ideal have equal rights with equal reputation of the color of their skin.

This brings us to the second proposition upon which we stand here, namely, that legislation for the public good should be based upon character rather than upon color. We believe that there are many regions who should not be allowed to vote, and there is also many white persons who should not be allowed to vote. Let there be legislation which will prevent the ignorant and vicious of whatever race from exercising control in the government, but give the intelligent and Christian black the leadership rights due him as a good citizen. We have a number of the black race here. One of the most direct attacks of the Presbyterian church in England is a negro who is now limited by the members who all hate. The oldest woman in the S. M. Brethren church in Philadelphia has washed the feet of a colored woman. God is not going to exclude any one from heaven merely on account of color and his children are earth must rise by his standards.

The average man said, "Let the State suffer" and the struggle for life has left the weakness in the Spirit stretched out upon the ground. But there is a higher law than the struggle for life; it is the struggle for the life of others, and this is in becoming to be expressed. Henry Drummond in "The Assent of Man" most beautifully discusses this law. That one chapter alone on "The Extension of a Mother" is worth the price of the book. Before the kingdom of God can come the world must have the mother spirit which causes any sacrifice for the good of the helpless offspring. It is the Father God Spirit. The negro is the offspring of society. He is child to God's world, and that present with for intimate association in many ways he must be made fit, and that is the great task before the colored American people. It is a task, not of a year or a decade, but of a century or more. But God who is the source of salvation produced the Christianization of America can also produce nobles of blacks. He only calls us to work with him.

The Prayer Meeting

SUBJECTIVE POINTS FOR 1907. FEB. 1-1907

(Circle for January 31)

The person who alone when he alone may not always feel this mark, but he is a great deal more apt to let it than the person who does not alone.

Therefore in our thank week this year if we really desire to get ahead it is important that we have some object to bring to God.

What shall those objective points be? They are not in anything less than the standards that the Gospel sets before us. If we are Christians we must seek to attain unto the Christian standard of life.

SCRIPTURE STANDARDS

1. In living 1 John 3:1-3:3 "He that will be born again must be born of water and of the Spirit." And how did he work? John 3:20 "He who does the things that please him."

"This is our mission and if we are not informed in it then 'forgetting the things that are behind' and reaching forward to new things that are before us as power toward the mark of the prize of the high calling of God in Christ Jesus." Phil 3:13.

2. In living La 3:21, "Whom we be of pen that remember not all that he hath, he cannot be our disciple." That means the rules and more. It means setting aside the first day of the week as God has commanded, and using anything on every day of the week as God directs.

3. In wisdom. Matt 10:16, "Be ye as prudent as serpents and as harmless as doves." To be true to him we must either go into actual mission work ourselves or help others to go on the extent of our ability. To do less than that is to fail them of duty and the rewards of duty. The words should be repeated five times a day as if we go abroad. Not one is finished in the church has yet reached this mark.

4. The standard in winning. Matt. 10:4, "A hundred fold." It may be that some will bring forth only thirty fold, and some sixty, but it should be our ambition to be among those who reach the hundred fold. If every Christian would win another this year, what an inspiring that would be." Paul James 1:5.

Then there should be no stopping to attain more early to the Gospel standard of living and fighting. Read John 10:10 and Col. 3:13.

5. Let us remember our great objective—God. Matt 6:33. If we try to be like him we shall be right in all points.

6. But only should individuals have objective points to reach, but the churches should also set their sights ahead, to be the members of the church. Let us hear of the plans and successes of all of them.

He who sees a good that produces a harvest harvest.

THE JAPANESE QUESTION

It is never wise to be outspoken on any question without having full information. We suspect that the strong attitude taken by the President in his message concerning the Japanese will not be followed with a loud wrong upon the American citizens of California. He is perfectly right in insisting that the treaty with Japan be carried out, for if we do not adhere our position we shall lose that high ground which the country holds in the eyes of all nations.

But the treaty with Japan does not ask for them greater privileges than Americanism, and this government has a perfect right to segregate in the schools any person who may be dangerous in any way to their association with others. California may state the real desire by them in perfect accord with the treaty of Japan, by simply providing for the separate education of those who, without regard to race or color, may for any reason wish to be associated with the others. This would take out the themselves and disband Japanese from the midst of the pure and innocent children, but would include Americans or negroes or any others of the same class. And they ought to be included. There are in schools all over the country those who are denouncing others with their vile knowledge and beliefs, and should be educated in special schools for such. We sympathize most heartily with California in its effort to protect her boys and girls, but let the protection go further than that limit of race.

Of special interest and value of this time is the following extract from a letter from Brother George Koehn of California, just received. He says:

"I send you a clipping from California's great reform paper, that there has successfully called the 'Hogal Arch,' a most organized vicious society. Mr. Martin is a Christian gentleman and a great champion of our President.

The state is practically unanimous in the sentiment, to expel from the church those doors, for the question is one of morality and immorality. I have testimony that the information the reports is strictly reliable.

It seems both known and profitable to provide separate schools for these Jap adults, just as the city provides night schools for the heathens while adults.

Superintendent Rosenbloom who is personally responsible for the new order, is one of the greatest and kindest of men, a specialist, a recent graduate of Columbia Teachers College, of high ideals and great clarity, of great health and without prejudice. It was with a purely moral and in view that he decided to sweep aside those vile political professors who had a. For the delinquency caused by the little brown men had long been known and deplored.

Just imagine these fellows from their evil-doing and with their vile caricature view, associating with boys of ten, twelve and fourteen—that when they are no longer or older

looking. Also their vile acts of immorality with girls of this tender age.

There is no Japanese home life here. Of all the households I have seen, not thirty have been women. Part of them, I will say were immoral and placed to catch while boys at sleep rates.

Whenever they attend school, that grade is simply demoralized. Their very presence is debilitating to children of extremely nervous temperament.

I will say in closing, that this question is scarcely opened up by the present action, and that religious bodies and subjects should be very careful how they express sentiment, or they will lower themselves on the side of immorality." G. H. KOHN.

Among other things the editorial in which Brother Koehn refers contains the following:

Among other things the editorial in which Brother Koehn refers contains the following:

"It is true that the exclusion of Japan is a great question, but here one of the marvels of the age, but President Roosevelt does not seem to comprehend the fact that the Japanese of today in the Japanese of yesterday were it known for marks, think and the sleep, unbecomingly themselves that situation him to his sacred race. We wonder if the President knows that these Japanese school children whom he would force our boys and girls to mingle with in the commonwealth of the state, his large proportion of instances, make adults—darker fellows who are gentle, bright and physically sturdy, but with an conception of moral principle and personal purity—Christianity, with a marvelous ability to be our customs, but with no sympathy for them, with this same society for money making and little has to do with, and who are in no way an opportunity to a healthy American nation, but rather one to advance the progress and glory of the Japanese race.

Does the President consider it fair to the European immigrant, who comes here with his wife and children to enjoy the privileges of American citizenship to close him with the Japanese since women, who, under the protection of the plan life led by his men, is able to work away hardy hands of labor with Japanese women? Does he know that a Japanese home in this country with an honored wife and mother in the exception and not the rule? The President has ordered in advice American people as to the reputation of their immigrant demands him with a view of preventing himself the American home and his proper position, but on would that it might be well against his paternal interest in good wives and mothers with a proposal that they shall become the neighbors and associates of a strange race that would make much to the immorality of every community in the East and little or nothing in domestic virtue. The removal of such Japanese who are found here and those on the Coast are utterly against the fundamentals of the domestic life on which our nation rests."

Ways of Working

Brother Carpenter of Warren, on a prayer list in his work. This is an idea that has proven very helpful in many places. If the people can be gotten to pray definitely for others they will also work definitely and results will come. The following are the latter pages

of a neat four-page folder used as a prayer list.

1. WITH UP 123

He that overrule his mind shall not prosper; but whom confoundeth and forsaketh them shall have mercy. Prov. 3: 12.

2. FIRST TESTIMONY

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Matt. 18: 19.

3. THAT WE EXPECT THE ANSWER

What things ever ye desire, when ye pray, believe that ye receive them and ye shall have them. Mark 11: 24.

4. PRAY EARNESTLY AND CONTINUALLY

Ask and it shall be given, Matt. 7: 7.
Pray without ceasing. 1 Thess. 5: 17

MY PRAYER LIST

And helping me I will pray daily and work continually for the salvation of the following persons:

1.
2.
3.

—

The following card is used by Brother J. G. Winay in his Sunday school work:

"Go Work in my Vineyard"—John

Mark: "All the Church in the Sunday School."

Are you a Sunday school worker? If not, why not?

Are you a member of the Home Department?

Is there dear little baby's name on the Cradle Roll?

THREE DENTS

1. Don't think you can't do it. Think you can.
2. Don't say "I haven't time." You can take time.
3. Don't stop and argue about it. Go and do it.

J. G. WINNEY.

Pres. of Central Tennessee S. M. Association.

Tithe Testimony

BY H. C. WILKINS

As I have written somewhere on the subject I will tell something of the position which is my own experience. I have practiced tithing for nearly three years, but believed in it however before that time, but was like so many others who keep a tithe account with me and pay what they owe, but think it too much trouble to keep account with God and pay what is due to Him. The result was that I did not pay what I did owe to Him and therefore that as promise of His blessing, was not happy and rejoicing in the full measure that I was planning God as this most vital question.

When I started in business here with my son we took God for our chief. Therefore, as a result I have a full assurance that I am pleasing God, am happy and rejoicing in being privileged to be in partnership with Him, and in doing my duty for carrying out His plans when my life is put to work.

We take besides the first of each year, and during the year put to the Lord's work approximately, and had our law the account, stands when knowing. Last year I paid for groceries and other necessities more than I ever did when I held aside something each week. The Los Angeles church bought a lot and I paid a good share of that. When the end of the year came I found after knowing that I was indebted little to the Lord.

The first of this year we had a meeting to consider the building of a church on the lot, and this was the first subscription that gave the start. It had to do with the theosophical and the modernism, and the modernism came out of the Lord's plan. I do not know what the devil would have whispered, nor what the result would have been.

After awhile we had about \$500 cash and subscription and arrangements were made to erect a \$5000 house. Then a dark cloud of disengagement made its appearance indicating that we were unable to build a church and pay a pastor, that there were less than a room of us. One old soldier of the cross in particular, brother J. Myers, kept up the struggle and we said this work was of the Lord and must go on. Brother Myers had given much of his time for many years to the Lord's work, so he had not much of this world's goods. The Lord had put it into my heart that His children should not only pay their, but give "offerings". He had increased the possession put in my trust very much since I began to pay my debt to Him in tithes, so I was willing and able to send him to give a large offering. Most of the other members were children and willing to do what they thought they could. And the house for the Lord went up.

God told His children, came to our attention as we have only a small debt on the property. God has wonderfully blessed us in our work, and when at our last forty-two persons, blood-bought souls from Los Angeles and surrounding towns, and at the Lord's table to commemorate our Father's suffering and death, we were glad.

God has sent some of His most able sons and daughters among us. And most of the members living in Los Angeles and surrounding towns seem to be willing to give in the work with us. They do not believe in having their hands before lying in the bottom of their trucks while they act as religious tramps, begging around and out of someone's pocket, and not paying anything anywhere. God has very little use for the kind of Christians here, and according to His Word, no one at all for them in a better place.

With the membership we have now, and those who have expressed their willingness to identify themselves with us, there are enough

of us to pay a pastor a fair salary, provided each will pay a tenth of his or her income. And it all would do that God would put us far beyond our expectations. The others have agreed that all tithes go to the church treasury for a year, and 10 per cent be used at home. So if we give anything to missions or benevolences it will be offerings beside the tithes. We have printed scriptures with a space to put the amounts of the tithes. And the members would pay a fifth, and consecrate themselves to the Lord's work, I am sure that in another year we would be able to give a much larger part to missions and other good works. Many churches would spring up in Los Angeles and in the surrounding towns where members are now living. On the other hand, if most of the members will use man-made plans and schemes to raise money, we will have a struggle and the work will go slowly.

Here at Long Beach we could start a mission now if assistance were not needed in Los Angeles. With a brother like Brother Schleiter to lead and the rest of us to push we would make it go.

Beloved, let us obey God's plans in all things, go forth in His power, and let us pray we will have many glorious churches in this beautiful land of freedom. God is no respecter of persons, and what He would do here He would surely do in other places if the effort was put forth.

I have given a sketch of my experience in tithing in about three years. I am glad I am on Gospel ground, and praise the Lord I am willing to honor Him by supporting His cause in His own way. And if I have been the means in God's hand to save others into the same steps, and thus present His kingdom, let us give Him the glory then Christ on a blessed Redeemer.

Love, Frank Clark

THE COLLEGE DAUGHTER

I dated the piano boys and start it up today. For so one here can play as it since daughter's gone away.

She cannot but was hanging up behind the kitchen door.

I stepped and kissed the children as I swept along the floor.

The young ladies even so asked as they were before the war.

But they all congratulate me—and I am sure for kindly reason.

They say it's improving in the mind that long for knowledge.

To have amiable girls can only get at college.

I never knew the clock could tick so loud and so fast before.

And seem to me the midnight deeps more slowly on the floor.

Her kitchen's grown into a nest, and doesn't play as soon.

And when I do think often I should think I'd met her last.

Her father has grown grayer since he said goodbye to her.

His eyes begin to fall him, and he says his dreams have.

He frets and sighs and wishes about the various sorts of knowledge.

Then filled his little daughter's thoughts and called her off to the college.

Her window plants are blossoming and look so fresh and gay.

She wore a dress at last last day she went away.

I found her keep them growing for the pretty child's dear sake.

And I'm going to mix a cake for her the next time that I bake.

And send her with some little embroidered tablecloth and such.

And the weekly village paper, which will tell her all the news.

For I know she's the one-hearted to display its locally knowledge.

Oh, heaven, when the female has who tell her what is college?

—Eleanor W. P. Bates, in "Pennyworth Magazine"

IN A COLORED SCHOOL

The classroom was reading a class in Genesis, and the lesson was on the thirteenth of Noah. One of the pupils interrupted:

"What means—"

"That?"

"What family do you come from?"

"The family of Joseph."

"What family do you come from?"

"Them."

"Well," with a sigh, "this is a funny world, isn't it, Miss Brown?" That child! She was looking the great brother of the black child. My wonder! Life was a puzzle!

—Frances, Helen, etc.

A PRISONER'S MOTHER

My mother's heart was every day, I was told after breakfast, to withdraw her one hour in her own room, and to spend that hour in reading the Bible. In meditation and prayer. From that hour, as from a pure fountain, she drew the strength and convictions which enabled her to carry out all her duties, and to remain undisturbed by all the worries and perturbations which are so often the torment of this life of narrow selfish horizons. As I think of her life, and of all it had to face, I am the absolute triumph of Christian grace in the best kind of a Christian lady. I never saw her touch the alcohol, I never heard her speak one word of anger or criticism, or of ill-will. I never observed in her any sign of a single sentiment, subversive of a good which had drunk of the river of the water of life, and which has fed upon the man as in the heavenly wilderness. The world is the better for the passage of such souls as mine the mother. They are persons to be as much respected as the drops of milk which fall into the barren sea, but each drop adds to the richness of mankind and purifying reason. The besting of the world is in the weakness of man. A single star seems nothing, but a thousand sustained stars burst up the night, and make it beautiful!

—P. W. Turner

Sisters' S. C. E.

The College And the S. C. E.

BY FRANK L. BULLER

What price can be adequate to express the gratitude the College people feel towards our National Sister's Society? Years ago when an endorsement pledge had been thought of by the Sisters came to the help of the College by pledging themselves to contribute \$5000 per year towards the salary of the Dean of the Theological Department.

Without drawing any needless comparison between the men and the women I have often thought of the women of the days of Christ and the Apostles. The Gospel spread to certain women who followed among the disciples of Jesus and who contributed to his support. Some women stood about the feet of Jesus and wiped about his green. Paul speaks of "these women who helped out." Today our church is composed of twice as many women as men. And our Sisters were the pioneers in supporting the work of Christian education among us. The record the Sisters have made is good. Let it be as good.

Let it be as good. I was very glad that at the last Conference the Sisters decided not to raise up a special field on which to place their main emphasis. I am very much in sympathy with Sister Fowler's and Brother Sidel's work in Montreal, but if the Sisters are going to support their general projects adequately, they will do well not to take up another on their shoulders. In the way of making it the special field of the Young People's Society. Last year the Sisters' Society was fairly in paying its College endorsement pledge. It affords this condition to two things: (a) that the number of calls for support be increasing, and (b) that no organizer had been in the field for the S. C. E. to look after the organization of Sister's and the taking of Theological pledges. Our Sisters should not allow anything to prevent them from supporting the Theological Department of the College according to their promise. That S. C. E. should arouse the interest in their duty. The College must continue to have their support, and the permanent endorsement, but because a fact. Anyone who helps them to forget their pledge to the College is an enemy to both the S. C. E. and the College.

There is time to give words about this matter. Let us understand the matter clearly. When women make up our Sisters do them to help in the educational of our students? This is better than any new project we can possibly launch. There they are at the very heart of the church. The providing of pastors touches every problem of the Christian church. The College is the only institution we have which is contributing in any large degree to the preparation of leaders pastors. Sisters do not because poor but have. Stand by the College.

THE ASSOCIATION OF NEW RESOLUTIONS FOR 1916

My brother-in-law did not agree with me on this matter, but I am convinced that every new

project launched just now costs off support from those enterprises which have been established for some time. I have met a number of Brethren this summer who have given as a reason for not taking an endorsement pledge the fact that they felt that, Bro. Draper's Kentucky Mission was a noble cause. They had given to that and therefore could not take a pledge for the College. That certainly is a good reason, but any cause which drains the support of a part of our people from the College is bad for the College. If it is bad for the College, it is bad for the whole Church in the end, for without the College, where is the hope of the Brethren Church in this day of educational retrogression. I feel entirely justified in saying the Sisters to stick to the task they have so nobly undertaken and see that it is carried to completion. Sister Augustine is trying so hard to make the amount pledged. She, however, must depend on the total activities to send to their pledges and dues to her. Stand by the sister record you have made, Sisters.

COURAGE OR CONFIDENCE

BY ELIZABETH HENDERSON

(Read at S. C. E. meeting, Toronto, Ont.)

Courage comes from a combination of being right with God. The brave man is not he who fears no fear, but he whose noble and certain he knows and bravely does the danger which strikes from.

Brave men make a coward forget himself and fight, but what is done in fear or under compulsion can be placed to the account of courage.

Courage, courage, cowardly disposition resources. Take the everyday battle of life to be there, a thing impossible in the way to make it so.

None can tell who the brave are, and who the cowards, and if some crisis comes to get on to the test. And so crisis comes to the test that does not bring us up, alone and single-handed, to face danger.

It is comparatively nothing to make a rush with the militia, even into the jaws of destruction, but when some crisis strikes upon us and we have about with steady nerve, with nobody else to stand behind, we may be one of the brave of this world.

This courage is a trust, not a physical trait. Some people imagine that courage is confined to the battle field. There could be no greater mistake. There are those who struggle with all sorts of circumstances, struggle with business opposition, all of which require as much courage and more perseverance, than the brief moments of battle. Enough to contrast with, enough to overcome, this is the preference of every individual.

The passive endurance of the man or woman who has no natural gifts is ready to suffer and endure alone, without as much as the encouragement of a sympathizing circle, is one exhibition of courage of a far higher kind than that displayed in the heat of battle, when every man stands, feels encouraged and inspired by the enthusiasm of sympathy. The greater part of courage that is needed in the world is

not of a heroic kind. There needs the common courage to be honest, the courage to resist temptation, the courage to speak the truth, the courage to be what we are, not the shadow or echo of another; to think one's own thoughts, speak one's own sentiments and form one's own conscientious convictions to endure all and suffer all for truth and duty,—this is more heroic than that which is needed by heroes and UHs.

PERCIE FENNELL

Our Missions

LOUIS CREEK, KENTUCKY

These are very busy days for us here at Lost Creek, and with the building work on hand, much of the riding has to be left undone. The work on the building is coming along quite nicely, the riding is nearly all on and it is needed, so it does not matter much now if we do have bad weather, for they can keep the work going under roof.

All the material for the buildings is paid for, but a few shavings we were afraid we would not have enough money to keep the carpenter at work. Brother Christensen and his friends donated they would have to finish the work themselves, no matter if it took all spring, because we will not go to debt.

Just now the workmen were dismissed and the only help they had was from my wife and willing to do some day's work.

On Saturday night while we were seated at the supper table, we were talking about God's willingness and his ability to supply every real need, and we decided then and there to put the men to work the next week, and depend upon God to send money with which to pay them for their labor.

The men then agreed to work for fifty cents a day less than they had before demanded, then smiling on to his own kitchen.

That week about fifteen dollars was donated by these people and we received the following from others: \$4 from the York Sunday school at Ft. Smith, Mo.; \$1 from Miss Mary Bennett, Wagon, O.; \$1 from brother and sister J. W. Winick, Nicholas, Mo.; \$15 from David Augustine, South Bend, Ind.; \$12 from the General St. Northern Baptist school, Richmond, Pa.

All of this came in an answer to prayer, for we had told no one but God of our needs, and when we are now he supplied them in such a gracious manner, we felt ashamed for being so selfish in our belief.

Had it not been for these extra amounts given, the work would never have progressed very slowly. As it is, we will not be able to open the school by the first of January. We regret this very much, the many were planning to enter at that time.

Two weeks ago another prayer being answered, Christ here at Lost Creek, and we were baptized the following Saturday. This last Sunday it rained all day, but this was very soon enough to drive through rain and mud to be

Among the Churches

Amelia, Indiana

We cannot come with such glowing reports from our work as we would like, as we are sometimes over the head and shoulders, but we are still laboring as best we can and are satisfied with leaving the rest to the Lord.

Our service, which was ably conducted by our brother A. T. Wright, closed Dec. 5. Taking everything into consideration it was a decided success, regardless of the obstacles that are common to almost every revival, such as indifferent wealth, indifference among the members, etc.

We were made glad, however, to know that all previous souls accepted the Gospel message and were received into the church by Christ his baptisms, three of these being females of families.

This is a community that has been well worked, as we will all agree, those of us who are familiar with the field. We are remembering that such are in Indiana, Kentucky, Illinois, and North and South have of late received meetings such in the past few years, and that there are three other churches in the village besides our own, we are really satisfied with the result in numbers as is gratifying.

Brother Wright used his conception the first two weeks of the meetings and then added new topics to the service. This part of the service proceeded the sermon and resulted in hundreds of letters from those in the city of our Lord and the illustration of various familiar songs which were sung either by the audience or by some one as a solo.

The audience also gave a helpful service in the singing of these solos. Among the solos illustrated were, "The Holy City," "The Ninety and Nine," "The Story Song," and "Abide with me." Then it was an inspiration to hear the great conference sing, "God be with you till we meet again," or "Bark of Ages shall be ours," while we crowded in the darkness.

Many will forget this powerful sermon, but few will ever forget the inspiration made while singing these songs at the Chapel.

The most unusual of all of Brother Wright as an evangelist. His well prepared, well delivered Gospel sermons, coming as they do from a heart that is overflowing with a genuine joy, make them the more impressive and convincing. I consider him among the greatest evangelists of his day. He does not pride himself in making friends or winning the sympathy of his people as do some. But in spite of this to know him is to love him. And when you have gained his friendship you can not avoid that it is not false.

I have now labored with him five revival meetings during the past two years, and the Lord has been pleased to bless us in many "valued" together with him.

The Western church is truly too extensive to employ a pastor for only one half time, and as a result a part of our work here has been neglected, from the fact that I must divide my time with another field, besides doing some evangelistic work. I am hoping to revive the

work at Tava soon. Already some work has been done in the way of visiting, regarding us E. C. H. and

I am saying that the time is not far distant when the Western church will have some "important evangelists" to do the work that naturally falls to their office. This would remove quite an embarrassment from the pastors and I think it would be far better to see this mission people for the support of such work than the way they are being used, which is my mind is disappointed. As we have here it performs completed to do the work of evangelism in the Western church, or leave it undone.

Brother Fisher is looking after my work at home during my absence. I don't know how I could do the work that I am doing without his help. Brother Cando presided for the Central Church church the first time.

At this writing I am in the midst of a revival at Brighton, Indiana. The attendance and interest is splendid. Hope to report a successful meeting.

I am to begin a meeting of Center Chapel, Jan. 1st, stay for us on our conference in this service.

G. CLAMBER GARD.

Windsor and Marquette District Churches - Treasurer's Report

July 11	J. V. Bennett for Kingsdown church	\$1.20
" "	E. H. Warner for Mt. Olive church	14.00
Nov. 20	E. H. Snyder for Mt. Zion church	12.42
" "	E. H. Snyder for Mt. Pleasant church	1.58
Dec. 22	E. H. Warner for Mt. Olive church	105.00
" "	E. H. Warner for Marquette church	24.00
" "	Mrs. L. E. R. Hedden for Taylor church	14.00
		169.40

Geo. A. Copp, Treasurer D. M. B.

Corryville, Kentucky

There has been nothing written for the Evangelist here here since brother W. H. Miller reported his trip south in Aug. While he was here he taught our own School, for which we praise God. He has placed his membership in the Boone, Indiana Western church where we hold ours.

Brother Miller's two sermons were so highly appreciated that many have been the able to have him return and hold on a series of meetings so much so we have arranged with him to hold on a meeting to begin Jan. 10, 1917. Will you all pray for us that we may have a successful meeting.

We are not so strong in numbers as I would like to want is a new place but the only hope here so strong that we could not resist, believing where the harvest has begun to work, it should not be left to run over on that back. In trying to win who know all things, we will put forth our best efforts for the saving of souls in this place.

We are still holding the fort in the way of the Union Sunday school.

We would be glad if there is any one con-

templating a trip to the many work to arrange to be with us during our meetings and see our country in the same time. We will see you. Come in Christ's name and help us.

Yours for Christ,

T. C. LAMON.

Bethesda, W. Va.

In response to an invitation to hold a meeting over the above-named place, Elder G. W. Noble and myself decided to see what could be done. We found our members who had been taught the Gospel by the G. B. Brothers and instead of other places where we had been good congregations at one time which have now gone down. The members have been unable to come into the Bethesda church and I am persuaded that if these people had the Gospel over, strong congregations could be built up. The brethren of West Virginia could do good work by making this a mission point similar to that in Kentucky.

S. D. WILSON.

Chippewa, Indiana

Dear Evangelist, As there has been no report from Chippewa since the same time, I will put it for them for the benefit of the country readers. We were without preaching services here the last half of last year, but after our State conference we renewed the services of the Western Church of North Manchester church, for some months. The last time with us was, and maybe I think we need feel proud of our mission, for we think it is a noble consecrated worker in the Lord's vineyard. While in a young and somewhat inexperienced, he handles the Word with captured words and I feel that if we stand by him as we ought, he will be a power for good to Chippewa. Our paper meetings are fairly well attended and quite an interest manifested and would be more so if the attendance was larger. The Sunday school keeps up by interest well and the attendance is good. I am hoping that Chippewa will be able to give a good report of himself during this year.

Yours for the work at this place.

J. W. FRANKLIN.

James Carter, Iowa

Just closed a two week's meeting at Mt. Zion, Iowa, and our members. There united with our church by baptism, having no organization here we received them in behalf of Bethesda church at New Virginia until such a time that we can organize a church at Mount Zion. It looks like to be a good field for our district brethren should to look after I consider as we as a church we have a large field open for us to work in. I think some times when I see that our District district could hardly have three hundred dollars a year for district missions. This is not so much money for other things. We started the meeting with a bad feeling against us as a church and closed with a full house, good interest and with the request that we come back and hold another meeting. May God bless the few there that against great odds are standing for the word of the New Testament.

T. C. LAMON.

Marriages

KEIM-STREIBER.—On Dec. 23, 1905, at the home of the bride's parents, Mr and Mrs. A. C. Stephens near Lees, Iowa, brother W. E. Keim and sister Margaret C. Stephens were united in marriage at 4 o'clock P. M. in the presence of relatives of the bride and groom. The intended young couple will settle on the farm near the church. We are indeed glad to have them will at work in the home church. May their walk be covered and upward in Christian service that the blessings of God may rest upon their life.

ELMER A. GILSON.

REINHARD-STREIBER.—At my residence on Thanksgiving day, Mr David E. Reinhard was married to Miss Clara E. Streibler. Both are of Miami Co., Ohio.

ELMER HERRICK.

HERRINGTON-KELLER.—At the residence of the bride's parents, Dec. 5, brother Daniel W. Herrington and Miss Ella Keller. This bride is an accomplished Christian lady, diligent in the only son of our deceased brother W. H. Herrington.

The young people will spend a few weeks in Laramie and vicinity, and then go to their home at San Luis Obispo, California where Brother Herrington holds the office of United States Inspector in the Agricultural Department.

The ceremony was performed by Rev. O. C. O'Brien of Oronogo, Ill., pastor of the Lutheran church of that place, united by the entire, praise of the groom.

E. T. LIVINGSTON.

LOWE-MEHL.—At the Brethren Homeage on Nov. 26, Mr A. E. Lowe of Laramie and Miss Minnie Mehl of Chickadee. Both young people have many friends in the community and will go to home-keeping on a beautiful farm one mile south of Laramie. Congratulations by the writer.

E. T. LIVINGSTON.

CHAMPION-KELLSER.—At the groom's home, near Laramie, brother Charles Champion and Miss Pearl Kelsler of Chickadee, Illinois, on Sunday at 3, Dec. 5. The ceremony was performed by the writer in the presence of a few special friends.

E. T. LIVINGSTON.

WILLIAMS-BREARD.—Brother William F. Williams and Miss Anna B. Breard both of Ashland, were united in marriage by the undersigned on Wednesday, November 23. May peace and happiness be theirs thru all on-coming years of life. They have the best wishes of many friends. May the blessings of our Heavenly Father rest upon them.

J. ALLEN MILLER.

We matter how busy we are we may be able to find time for a little helpful reading, and a great many helped the night every day.

Our Dead

VANDERWORT.—Anna C. Vanderwort was born in Canada Sept. 15, 1837 and came to the United States in 1855. He was united in marriage to Miss Rebecca Fugh, Feb. 15, 1856 in California City. For two years they resided at Galveston, Tex. They came to Kansas in 1891.

He made the Brethren church his choice in 1905 and lived consistent with its teachings until death.

He died his common home Nov. 9, 1905. Funeral conducted by

L. A. HARRIS.

BECKLEY.—Ella Beckley was born in Somerset Co., Pa. Oct. 1, 1826. On Oct. 15, 1846 he was married to Miss Anna Miller. In 1865 they removed to Lees Co., Ill., where they lived forty years.

In 1871 he removed to Brown Co., Kansas, where he continued to reside until his death. To him and his wife were born eleven children, all of whom are living and married. Brother Beckley leaves, besides his wife and children, thirty three grand-children and nine great-grandchildren to mourn the loss of a loving husband a devoted father, and an intelligent great father.

He was a member of the Brethren Church from its organization, and was always faithful and active in all church work.

He died Thanksgiving evening, Nov. 25, 1905, aged 77 years, 1 month, and 14 days.

The funeral service was conducted by the undersigned, at the Brethren Church conducted by the brethren L. A. Harris and J. D. McFadden.

E. E. TAYLOR.

CULER.—Christian A. Culer was born May 15, 1825, in Baltimore county, Maryland, died November 15, 1905, aged 80 years 8 months and 2 days.

When 7 years of age he came with his parents, Joseph and Elizabeth Culer, to Montgomery county, Ohio. He was industriously trained and when but a young man taught school in Ohio and Indiana. Afterward he took a college course and graduated at Miami University in 1851.

He was married in California Nov. February 15, 1851. He was captain in the Civil war and afterward was commissioned as a lieutenant. He served his country for several terms in the state legislatures.

He was a liberal supporter of the various institutions of the church, and one of the pillars in the Farmington congregation.

He was a wife and many friends to mourn his departure. Funeral services were conducted by brother Beardsley and the writer.

J. L. KIRKMAN.

GRAY.—Homer Elizabeth E. Gray was born in Fitch Co., Ohio, Jan. 22, 1837, died Nov. 25, 1905, aged 68 years, 10 months, 1 day. She was married to James McElwain who departed this life in 1885. To this union was born one

daughter, who still survives her. She was married to Daniel Smith April 2, 1885. To this union was born four children, but survived two daughters. Her husband preceded her Dec. 7, 1897.

She leaves behind, besides her family one brother and two sisters to mourn their loss.

As a member of the church, Sister Smith was one of our devoted leaders. Her work and efforts were much appreciated. As a church we can not but feel our loss.

She was president of the B. F. C. E. for a number of years, and outlived by this capacity until her death. May the God of all comfort be with the bereaved, and minister to the Brethren Church in Fitch, on Nov. 26. E. E. GILSON.

BRIGGS.—Peter L. Briggs, born Feb. 12, 1827 died Nov. 15, 1905, aged 78 years, 9 months, 4 days.

On Apr. 2, of this year, it was my privilege to administer the right of Christian baptism to him and his wife and to receive them into the Brethren Church, in the fellowship of which he died in the twelfth year of a long life. He was by nature, one of those particularly good men, who in spite of an active life, carry with them to the end the glow of life and sympathy. And by grace, he became a son of the Kingdom.

He leaves a wife and a son and daughter and many friends who tenderly yet hopefully bid him farewell.

Funeral services at the Bear Creek B. B. church by

MARVIN KIRKMAN.

The joy of giving can only be known by experience.

The motive is what we do because more with God than the act itself.

When we improve, let us to some personal aspect it is time to bring it to the close.

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Main St., Los Angeles, California

Sunday school, 10 a. m., preaching, 11 a. m. and 7:30 p. m. Preached by Wayne A. Lee, care.

